

A

# REVIEW

OF THE

## Affairs of *FRANCE*:

With Observations on TRANSACTIONS at Home.

Tuesday, August 28. 1705.

**I** Promised in one of these Papers, to Examine farther the Reasons why Peace and Union is more particularly Useful at this time; and why the Queen was so much in the right, when Her Majesty Chose Moderation as the only Security both to Church and State.

It has been often Enquir'd, What is Moderation? and Innumerable Answers have been given to the Question, according to the Respective Genius of the Persons answering: Her Majesty has not only in Her frequent Exhortations to Peace, told us the Meaning of it, but in Her Royal Example, has Taught Moderation to all Her People; and I desire to Expatriate a little upon the Subject.

It was Exceeding Moderation in Her Majesty, that she did not Treat that Party of Men as they Deserv'd; who in their Exceeding Respect for her Person, would have made her Queen, by Right of Inheritance; at the same time Acknowledging the Prince

of *Wales*, as they call'd him, to be Her Majesty's Lawful Brother: Such Gentlemen, we thank them in Her Majesty's Behalf, had provided a New Sham Title by Concession; and the Queen having borrow'd the Crown of her Brother for her Life, had nothing to do but to Capitulate with them, how long a Lease of her Life they would please to Grant Her Majesty, and what Security they would give, that, Unmolested by them, she should Enjoy it for the Term.

This was the most Preposterous Piece of Insolence that ever was offer'd to a Nation; and one would wonder how they could Expect the Ministry at that time, *however willing to have it so*, could have the Face to propose it to the Queen; by which, they must first Acknowledge Her Majesty an Usurper; and then to justify her Possession, obtain a Writ of Condescension to Entitle her to the Crown for Life.

And what shall we say to this Wilderness of Politicks? Wonderful are all the Works

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of Invisible Providence ! And our Business is to draw suitable Inferences for our own Instruction, and the Nation's Caution.

I crave leave therefore to Observe here,

1. That this Insurmountable Difficulty has blown up all the hopeful Project of Defeating the Settlement, and Establishing the *Protestant* Succession.

2. To this Embarrassment of Councils, we owe the Continuation of the Breach between the High-Church *Furiant*, and *Non-Furiant* Clergy of the Church of England, to the saving the Church of England from a new Subjection to *Popish* Governors.

3. To this we owe the Opening Her Majesty's Eyes, to see some Enemies even among those that had strong Obligations upon them, to have more regard to her Interest and Safety,

4. To this we owe the Downfall of the High-Church Party ; who having appear'd in so scandalous a Proposal to their Sovereign, had not Modesty enough to acknowledge the Mistake, but run into a second Error to conceal the first, and push'd on the Ruine of the *Dissenters*, and of the Low-Church, the better to bring the Queen to a Necessity of Complying with them on Terms of her own Destruction.

From hence the Nation may learn to mark the Men, and Enquire, why all those People who were for having the Line of King *James* be *next Oari*, as they call it, were also for the Occasional Bill ; the Tack, and all the hot Measures, of which the Nation has had so much reason to Complain, and at which they have been so justly Alarm'd.—The Reasons why these Gentlemen are for the Occasional Bill, are without Question, very good ; but that we should not see them and their Reasons in that Bill, is a Mystery past finding out.

It methinks also, I need say no more to the Abundant Reputation which that Bill and Party both Acquire, from having all those Gentlemen to be Advocates for them, who on all Occasions have shown themselves willing to run us upon the Dangerous Rocks of *Popish* Settlements and Successions.

And now I appeal to all Men, if the Queen has not shown us what Moderation means ; while Her Majesty sees, and laughs to Scorn, the vain Attempts of this Party ; leaves 'em

to go on and take their own Ways Unpunish'd ; shows no Resentment at their Memorials, and Innumerable Lampoons ; Drops them Easily, lets them Sink by their own Weight, and Despising their Weakness, Madnes, and Resentment, shows them that the Government is above the Concern at their Folly, and rather pities than fears them.

It is Moderation in the Queen, still to continue a time of Probation to all those, who tho' frequently flying in the Face of their Sovereign, yet Bat her Bread, and are not yet Dismiss'd from Employments of Trust and Honour, under that Government they so ill serve, but have leisure given them to think and look back.

Moderation prevails in Her Majesty's Bearing to be Charg'd with pulling Down that Church which it is her Principle, as well as Place to Defend ; and that Moderation is doubly Encreas'd in that it is a Charge so very contrary to Her Majesty's Disposition, profess'd Design, and the plain signification of all the Measures of her Reign, and consequently is the more moving.

To be highly provok'd to have it fully in our Power to Punish, to be Insulted, because we do not Exert that Power, are some of the highest Instances of Moderation.

I would be glad our High Churchmen could show some Instances of their Moderation upon this Foot, that while they Query about Moderation, they might Define it themselves, and let us see the time when they practise it.

To say they are for Moderation, while they ruffle the Government ; while they Threaten the Ministers of State, and run with all sorts of Violence upon their Neighbours the *Dissenters* ; to tell us they practise Moderation in Occasional Bills, Tacking, Projects, Dangerous Experiments, Memorials, and the like ; this is such a Mountebank Moderation, that any one may pretend to it ; *Fe—s* might say, Hanging 262 Men in the *Well*, was Moderation ; *D'Alva* in *Flanders*, or *Cortez* in *Mexico*, *Michael Basilowits* in *Muscovy*, or *Charles IX.* at the Massacre at *Paris*, were then all Men of Moderation.

Bless'd Image of Heaven, what Counterfeits and Shams are put upon the World in thy Heavenly Name ! Shall any Man Read



our Memorials, Rehearſals, and High-Church Sermons, and call the Fury of theſe Men *Moderation*? Moderate Mr. L——ly, in his late Advertisements abounding in Good Manners, calling Truths too Evident to need farther Debate, *Villainous Lyes*, that he himſelf, like the Oxford Weather-cock, may be *Semper Eadem*, Ravcs for the Church, in the Name of Moderation.

That Worthy Patriot that has liſted himſelf in the Service of the Church, and yet at the ſame time Declares her Schiſmatical, by reſuſing to Conform to her Settlement, would do well to tell the World the Conſiſtency of his pretending firſt to Vindicate the Church, and then to Diſown her; firſt Enter the Liſts in Defence of the Church, and then Enter the Liſts with the Church her ſelf, and blaſt the whole Eſtabliſhment, as a Perjury, a Schiſm, a Rebellion, and Uſurpation——Eternal Hypocrite, that Blaſphemes Moderation in the Name of the Church, and then Damns that very Church you pretend to uphold.

Bold Uſurper, let the World ſee thy Commiſſion to defend the Church of *England*, and tell us then what is the Church of *England*, thou mean'ſt to defend: Can it be poſſible that the Church of *England* ſhould commiſſion him to plead for her, that in his *Regale and Pontificate*, Declares her fit to be reconciled to the Gallican Papiſt? Can the Church of *England* depute thee to defend her Character, that renounces her Practice? Can ſhe do any thing ſo abſurd, to nominate thee to be her Defender, that art profeſs'd her Deſpiſer? Can the Devil then cloath himſelf as an Angel of Light, and counterſeit the Divine Commiſſion? There muſt be ſomething more in this Apparition than we can yet underſtand; *Latet Anguis in herba*, this muſt be a Wolf in Sheep's Cloathing; his Caſſandrian Reconciliation muſt have a Mine in it that is not yet diſcovered.

Since then it cannot be rational, that the Church of *England* ſhould entertain this Engine of Immoderate Councils as an Advocate for her, he at the ſame time being no Member of that Church he would be advocate for, it remains a juſt Conſequence;

Either that his Buſineſs is purely officious, and extraordinary; and that he has no ſuch thing as a Commiſſion, or Deputation from the Church of *England*; or,

That the Church of *England* he talks of, is not the ſame Church of *England* we mean, not the ſame Church of *England* next to that of the Apoſtles, and Prophets; Built on the Foundation of the Laws and Conſtitutions of *England*; Not that which we call the Church of *England*.

And here muſt lie the *Deceptio Viſus* of all this Matter——When this Author talks of a Reconciliation between the Gallican Church and the Church of *England*, he muſt mean that Church of *England*, that eſpouſes the Cauſe and Title of an abdicated Popiſh Race, and would be content to ſee a Popiſh Prince be Defender of the Proteſtant Faith; this Church of *England* may indeed reconcile it ſelf to the French Church, and an Identity of Practice might ſoon reduce them to an Identity of Principle, and thus the Riddle is expounded. If this be the Church Mr. Reherſal profeſſes to defend, all is over, and we are all ſatisfied, that the thing correſponds well enough with it ſelf: Mr. L——ly, and his Church of *England* are all of a Piece, and Nature has reſerv'd things to run in their proper Channel, there is *liſe to liſe*, ſuch a Mother, ſuch a Son; ſuch a Cauſe, ſuch a Captain; go on and proſper, no Man will grudge the Party ſuch a Champion, or deny the Champion ſuch a Cauſe.

But to ſay Mr. L——ly means the Church of *England*, as Eſtabliſh'd by Law, Queen Ann's Church of *England*; the Church of *England*, as ſettled upon Revolution Principles, would be to buſſoon the Church, abuſe Mr. L——ly himſelf, and affront the Government; he is a Man of too much Senſe, to deſire to be thus taken; his whole Strain of Action looks another way; he takes pains to open all our Eyes, to the Contrary, and he muſt be doubly-blind, that will conſtrue a Man at his own way, whether the Man will or no, and pretend his meaning to be directly oppoſite to what he himſelf Deſigns he ſhould ſuppoſe.

What are all Mr. L——ly's Learned Diſcourſes, from the 20th Chapter of *Genesis*, and the Traverſing the Hiſtory of Nations, to prove the Divine Original and Diſpoſition of Monarchy, but to prove that the Right of K. James I<sup>ſt</sup> to the Crown of *England*, being Inherent, and of Sacred Original, his People had no Right, to Oppoſe his,

his Absolute Will, or to question the Authority of all his Commands.

The short Consequence of which, is by the General Allowance of all his Party, that the Revolution was a Trayterous Phariatick Plot, King *William* an Invader of another Man's Right, and the Queen by Consequence an *Usurpers*; that the Original and Supream Right, by Indefeasible Title remains in King *James* and his Heirs, and the People had no Title to the Liberties they retrieved; that the Claim of Right was a meer Insulting their King, and the Revolution, a horrid Impostion and Encroachment upon the Undoubted Title of their Sovereign.

These are the profess'd Principles of that Party, of which Mr. *L* is known to profess himself a Defender; their Notions of Government, let them be True or False, have this Natural Consequence, that the present Establishment both of Church and State, is Antimonarchical, and Antichristian, that the present Establish'd Church of *England*, is an Apostate from the real, and the present Queen an Invader of the Man whose Right it is; that the Clergy of the Church of *England*, are Traytors to the Principles they profess'd, have Schismatically Divided from the Ancient, Legal, and only True Protestant Church of *England*; that they have degenerated from the True Principle of Loyalty and Obedience, as always profess'd and practis'd by the Church of *England*; and that a True Church of *England* Man can by no Means joyn with them; that the Church of *England*, as Truly and Lawfully Distinguished, is under a Cloud of Oppression and Persecution, suffers Martyrdom for her Loyalty, and for the Purity of her Practice, and that the Oppressions of the present Reign, are to be Pray'd against, Written against, and Fought against upon all Occasions whatever.

That the Queen has no Right to the Crown; but being in Possession, and because they could not help it, they were willing she should Enjoy it as a Loan, or a Tenant for Life, on Condition a ter her Death, which they were to take care should not be too remote, it might Revert to its Right Owner, that the

Usurpation of the late Reign, and the Defection of the Nation from the True and Lawful Government, was a second Rebellion, a true Forty One Principle, and all the Structure of the Government Erected upon the Revolution, is an aggravated Usurpation, equal to that of *Massinello* of *Naples*, or *Oliver Cromwell*.

These are the Principles of these Gentlemen that pretend to Espouse the Quarrel of the Church of *England*, and that cry out against the Queen, the Low Churchmen, and the *Dissenters*; that rail at Moderation, and cry out of the Danger of the Church.

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